

It is not necessary for us to discuss the general attitude of the South on the social aspect of

"The Relations of the Races"

I think that intelligent colored men understand that and appreciate it, but I do want to say that there are just two sides to race conflicts. There is the side of the pessimistic Negro, who carries a chip on his shoulder, and who loves to talk loud and offensively of his wrongs. There is the other side of the irresponsible white man, who hates the Negro, and who says he is no good at all. There are eight million ignorant Negroes in the South; there are eight million irresponsible white people in the South. The problem all lies in securing enough of the rest of both races to get together and determine to be dominant in the public sentiment of the South.

The trouble that I have always seen between the races, and I have been in the midst of the Atlanta Riot, occurred between the lower fringes of both races. There they dangle in contact, and the saloon has been the convenient point of contact. In the riot in Atlanta, which I witnessed with my own eyes, there was no white man who owned an inch of land or a particle of property who had a hand in it. The citizens' committee, which was as practical, honest, and fair a body of men as ever got together, came out and called it murder, unjustifiable murder; murder of innocent men and of citizens who were worth something to the community.

But that riot taught us all that whenever there is any serious trouble between the white man and the black man, you have got

"A Bad White Man and a Bad Black Man"

We ought to recognize the fact—as you have a right to expect us to do—that the men of light and leading in the Negro race are not responsible for the bad black man. But you must also insist that you are not identified with his wrongs, or what you call his wrongs, in the same sense as if you were being wronged. There is the difficulty. You want to be separated from him in the estimate of the world. You are not responsible for him now. His wrongs are not your wrongs in the same sense as if they were inflicted upon you; and while his wrongs ought to be condemned by all, do not let the Negro people identify themselves with the fate of the wretched man of their race, nor feel that it has come upon them because it has come upon him. And by putting that emphasis there, you will

succeed in doing what you ought to succeed in doing, and make individual manhood the mark by which you will be judged.

The solidarity of the Negro race on that side will tend to keep up the attitude of the white people on the other. What I want to do is to disconnect myself from the irresponsible white man. He is not my man except in the larger Christian sense in which every man is my brother, and I am not responsible for his meanness; and whenever there comes upon him a just desert for his lawlessness, I do not feel responsible for it, but I feel that I am protected by his punishment.

The Good Day Is Come

Brethren, now I believe a good day is coming. I see it rising, like the sun rising over the sea. I have seen men of the highest type begin to realize that they ought to think together, and I have seen in the cities and centers of influence in the South companies of brave, enthusiastic men bind themselves together in Richmond, Montgomery, Birmingham, and Raleigh, for the purpose of organizing public sentiment and for the purpose of being prepared to lead public sentiment whenever there should arise any friction or any conflict.

The Negro race is profiting, even to-day, by its wrongs, and the injustice that has been done it. Don't be pessimists; don't talk war. It is better to lead your people out where love reigns. It is only love that will win in the long run.

The Wide Open Door

I see, as never before, the wide open door that is flung right in the face of my church in regard to the Negroes of Atlanta.

And I tell you if fifty per cent of the pastors in any one of our southern states would just get that inspiration and feel the pinch of the Cross on their souls for the unredeemed Negroes about them we would create such an atmosphere and state of public opinion that the politician could not lift his mean head, and we could do anything we pleased in the name of Christ.

One of the best things I ever did was to preach a sermon on "The Cross and the Convict," the first note sounded on the convict system of Georgia, and that necessitated the offense of some of my friends. I was sorry to do it; but, brethren, we have got but a little while to live; it isn't worth while to do the thing you won't be proud of a thousand years hence.